BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

A. T. Parker
High and Ashland East Side Sepos

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VICE PRESIDENT FAIRBANKS

COMES FORTH AS ANOTHER POLITICO-RELIGIO--LICK--SPITTLE.

He Has a Burning Ambition to be Made President and is Going Around Among the Ultra Pious, Preaching and Praying in an Effort to Appear Good.

Foundation for Taft's Candidacy Laid Three Years Ago in Rome, and He is Now Dosing the Papal Patient, with More Soothing Syrup.

(By Dr. J. B. Wilson.)

Some time ago I acquainted the readers of the Blade with the religious antics of one, W. H. Taft; of how he had laid the foundation of his candidacy three years ago by going to Rome as American Embassador to the Pope, thus being first to trample upon the Con titution, by disregarding and defying a long established and vital principle of our government; of how he had to get down on his knees to the old Scarlet Lady and kiss Fisherman Peter's ring, and this is just what Taft did; of how he connived with Roosevelt and other leading Republicans to pay the Pope $7,500,000 for the Friar lands, evidently as a bribe for the Catholic vote, which Roosevelt got, and but for which he would not have been elected.

Everything goes to show that in taking a part in this un-American and treasonable intrigue, Taft was building fences for himself. He was looking ahead for favors in the next campaign, and he is getting them. Has it ever occured to you just why Taft should be so universally popular all at once? What has he done to take rank among the great men of this country? He has never been elected to a single office of the many he has occupied. They have all been appointive. He has never stood on his own merits and went out to battle for position, but rather has been lifted into places of power. He has been fortunate in being his father's son and having a willing coterie of college friends, to boost him along. He is big and ponderous, but not brilliant. With the help of others, he has pushed himself politically ahead. But nothing he has done has contributed so much to his political advancement, as his salaaming to the Pope, and tipping him with that $7,500,000.

Do you know that nearly every great newspaper in the country of both parties, are either under control of, or influenced by the Roman Hierarchy? Well, they are. They have Catholic editors, reporters and stockholders, who influence what is inserted in their columns, and of all the rascality of the church, very little trickles through them. It is these editors and correspondents who are now howling loud and long for Taft. And why shouldn't they?

Are you aware that just three weeks ago. Taft allowed $2,000,000, more to the Jesuits on Philippine property? Who got this $2,000,000, the Jesuits of the Philippines, or the head of the Jesuits in Rome, was not made known to the public. The claim was so very quietly advanced, and the allowance of it, so very quietly made that only a few papers in the country mentioned it. Not a kick came from one of them. Congress, it seems, had nothing to do with it. It was all up to Taft. And isn't this a very propitious time to make a present of $2,000000 to the Jesuits? It won't operate against Taft's nomination will it? And all these millions go to the very power that blessed every Spanish soldier sent out to fight us.

If Congress were asked to appropriate $2,000,000 for some worthy American institution would it slip through so quietly that no one would know anything about it?

The Democrats know all about this graft, and bribe for the Catholic vote in the next election. Why didn't they raise a howl about it? Well, right here is shown the most disgusting and contemptible part of the whole affair.

The Democrats while being aware of the steal, were afraid to say a word. for fear that they would be regarded as anti-Catholic, and so lose out on the few Catholics votes they still hold. Not a squeal would they make. I was told by a Catholic, who thought me one, that the church has claims of $20,000,000 more which it intends to present from time to time. It is evident that they are using campaign occasions to get it. Isn't it about time we were putting Americans on guard in this country?

Republicans have the gall to reach down in the public treasury and purloin millions for the purchase of the Catholic vote, and Democrats have the cowardice of sneak-thieves, and say nothing.

I think more of a Republican who will thus steal than of a Democrat who will say nothing about it, lest he lose a few religious votes at home. Both parties are rotten—festering rotten—their very vitals filled with a green pus exudation swarming with maggots.

Each party has good, pure men like La Follette, Folk and others, and there is no excuse for putting up such degrading, sneaking, hypocritical trucklers as Bill Taft or speak-easy Bryan. Let us have men, honest men—Americans, Statesmen—not lip-serving, toe-kissing politicians.

Fairbanks.

But I started out to tell you about Fairbanks. For quite a while, he impressed me as a well-balanced, resourceful and capable man, with all the good qualities of Bryan and Taft without their bluster, pomposity and sneaking hypocrisy.

He has been making a gum-shoe campaign, and winning esteem, but of late he is slipping his cogs. At a recent banquet, he indulged in cock-tails, which were served all around and the W. C. T. U. (We'll See To You) organization are now "seeing to" him. All over the country went the news that Elder Fairbanks publicly put away cock-tails under his belt and the "We'll See to You society don't want him for president.

To overcome this antagonism, Fairbanks is invading chatauquas, camp-meetings and the like, and spreading the Christian salve over the wounded feelin's of the dear sisterings. He knows that they'll forget his fondness for cock-tails if he warms up and lets off a few spurts of Christian steam from his cold storage plant. Here is a sample of what he let off at a recent Methodist meeting.

In the course of his address he said: "The strength and honor and perpetuity of American institutions depend more upon the influence and teachings of the great Christian churches, than upon all other influences combined and many times multiplied. This is and is to be a Christian nation.

"Take out of the republic the Christian church, blot out of the hearts of our people love of the Christian religion, tear down the sacred altars from sea to sea where the millions worship, uproot the Christian Endeavor Societies and their allied organizations engaged in promoting Christian work and night would come. The splendid temple erected by our fathers would totter to its fall and the battlefields made immortal by the blood of our heroes would quicken no generous impulse; would

"Our nation's great leaders (we have no rulers) have been men of simple Christian faith and whenever storm and stress have come they have held to that faith as their sheet anchor.

"The Christian Endeavor Society is essentially practical. It puts its theories to the actual test. That is one of the things I like about it. It is a powerful, aggressive agency for good in every avenue of our social life."

No doubt that old Fairbanks knows as well as you and I that this was intended to be a secular nation, that our forefathers divorced it from God and Christianity and all other religions that it might be a secular nation for all time. He knows as well as you or I that the Christian church has ever been the foe of all Democratic governments, and that to turn this country over to the warring sects of christendom, would be to precipitate war among Christians themselves.—would be to strangle and kill all the progress we have made, would be to establish an absolute monarchy, in which, there would be no chance for Chariey Fairbanks ever to become president. He knows, if he knows anything, that our greatest leaders, Washington, Jefferson, Madison, Lincoln and Grant were not men of simple Christian faith—but Deists and infidels.

He ought to know, if he don't, that the Christian Endeavor, composed chiefly of long-haired youths, and giddy girls of the puberty period, is on the toboggin; that it has about struck bottom because of the nuisance it has become to Christians themselves, who have grown weary of opening their houses and supplying hash for a whole week to these Jesus schreeching youngsters.

The statistics given out by the churches themselves, show that less than one-third of the population are enrolled church members. One-third of these are the names of backsliders and of dead people. Mr. Fairbanks own church, the Methodist, shows but one conversion for every two churches, during the last year.

Yet Fairbank says "this is and is to be a Christian nation". His jolly may and may not lead the howling Methodists to forget about Fairbanks' cock-tail banquet. Among the American born, the Catholic church is losing faster than it is gaining, and is increasing only by immigration. So perfect is its organization however that it is still a strong political power.

What chance has Fairbanks against Taft in playing the hypocritical religious racket? Fairbanks didn't get to go toRome, and give the Pope $7,500,000, and to the Jesuits $2,000,000. Therefore there isn't a Romanist raising a howl for him. He stands no more chance along side of Taft and Rome, than a snowball in hell.

And what is he gaining by soft soaping a lot of old maids and shell-bark shouters, who, with all their raving, succeeded in making but one conversion to every two churches in a year? Wouldn't he be faring better if he kept his mouth shut, and maintained his own intellectual and self respect?

Gawd—am a hypocrite! especially of the pious brand.

If Fairbanks honestly thinks "this is and is to be a Christian nation" how can any Jew or liberal minded man vote for him? If he is just softsoaping the soft headed sheep of the Methodist pasturage, what reliance can be placed in him on any vital issue? A man who is not true to himself, who is dishonorable in getting office, will be very apt to be dishonorable in filling that office.

A man who will get down and belly-wiggle up to the Pope and kiss his hand in order to get office, will kiss his behind when he gets in office. He'll have to, for they have the goods on him, and once having prostituted his self respect they own and control him.

Taft is the Catholic candidate; tho it is not apparent on the surface. He has paid for the favor of Rome, and Rome wants him, because a weakling Protestant is of more use to the church than a Catholic could be.

Is it possible that the Republican party hasn't any better political timber of American growth than these two blatant, unprincipled hypocrites?

"The strength, honor and perpetuity of this country" says Fairbanks "depends more upon the Christian churches than all other influences combined, and many times multiplied."

To Fairbanks, science, art, music, medicine, law, commerce, mining, agriculture, invention, education and human nature, are inconsequential beside the influence of the Christian superstition which to-day is begging to live, which is corrupting politicians making liars and hypocrites and thieves of them, for gain and power, which uses the scare of hell, to frighten ill-gotten gain out of the pockets of rascally millionaires—which is ever down on its belly wiggling and squirming before fashion and style—which is spending an immense energy to convert the heathen, while Christian children at home are being stunted in mind and body in the factory and the mine, and while millions of Christian reared girls right at home, employed by Christian employers at three to five dollars a week, are compelled to prostitute themselves to gain a miserable living.

Oh yes! the Christian church is one hell of a support to "the strength and honor and perpetuity of American institutions—more than everything else many times multiplied," according to Cocktail Charley. The only institution the church is a support to itself, and the American people are fast finding this out, and this is the reason, that at this moment on Sunday morning while I am writing the street cars are packed with people breaking for the country—thousands going to the play-grounds and fishing camps, and green woods, where one is going to church to hear a preacher beller about a lot of ignorant old Jews who lived 2,000 years ago, or a priest in his plumage strutting around like a turkey cock gobbling and gibbering a lot of hocus-pocus and hog Latin. Who'd a thought that Fairbanks was such a befuddled old fool?

Let it be understood that this is a non partisan article, and not in opposition to the Republican party. Rather, it is for the party's good. It has some great and good men in its ranks, who are above the intellectual prostitution, and seeking exchange of patriotism for superstition possessed by Fairbanks and Taft, and I would like to see them trotted out.

What I want to see each party do is to put to the front a statesman, a man of honor of principle, a man who owns his own soul, a true Ame ican, a patriot, a humanitarian to the core.

As to Fairbanks and Taft, my position may be better illustrated with a story.

I wait on a family that lives next door to a Methodist church. The mother belongs to it and is a regular Jesus schreecher. The girls also belong, but are not so demonstrative. The father and his boys, are brands that have not yet been snatched from the burning.

The father told me once that he had lived so long next to that church, and had observed so much, that he didn't want any of it in his, although he was not disposed to be against religion.

Well, last Sunday morning I was called to see the gentleman, and found him in bed. Before I left the boys came in, and asked if he cared if they went up the river to spend the day with some friends at a fishing camp.

"Oh, go ahead," said the old man, I don't give a d—m what you do, so you don't jine meetin."

Likewise, I don't give the same article what the politics of liberals may be, but for goodness sake, don't go off and jine either Holy Father Taft's or Parson Fairbanks' meetin.'

If either should get the nomination, you have the old serpent of superstition to deal with. Plant your heels upon its ugly head. Mash it flat.

Eternal Vigilance Necessary.

Maybe some of you think there is no alarm and all this amounts to but little. Well, then, read the following Associated Press dispatch, cut from to-days paper.

Satolli as Eminent Protector of the American Press.

NEW YORK, August 8.—Rev. James B. Meagher, President of the Christian Press Association, an organization composed of more than 1,400 Bishops and priests scattered throughout the country, has just received word from Cardinal Merry del Val, Papal secretary of state at Rome, that the Pope has designated Cardinal Francis Satolli as eminent protector of the association. The association, which has headquarters in this city, was formed by the direction of the papal delegate in 1893 and has for its object the publishing of works upholding religion and the government against radical attacks of all sorts.

Here you see 1,400 bishops and priests in this country, headed by Cardinal Satolli in Rome, secretly banded together with the object of publishing works upholding the Christian superstition and monarchical principle, and joining this government against radical attacks of all sorts.

Rome is making her last stand right here. She is working night and day secretly and stealthily. She has already political control of every great municipality. She is making presidents. She made McKinley. She made Roosevelt. She will make Taft if she can. If she can make presidents, she can easily control the postoffice department, and place a censorship over the mails. She has already partly succeeded in this. Do you think the efforts of these 1,400 influential bishops and priests, headed by Cardinal Satolli in Rome, will amount to nothing? Don't fool yourselves. They are working while you are sleeping, and radical opinion of all sorts is the game they are after. They forever stand or fall right here. They must become a ... and power here to off-set their d...ts in Europe, and regain their equilibrium. They can only accomplish it ... inactivity and sleepiness on our pa...

...n't underestimate their power. O...nization is what makes them ...erful. Do any of you imagine that t... is a newspaper in this country w...d publish what I am writing here? ...! there is not one would dare do it. Why? Because of this power to wh... so many people are blind, but o... which, politicians are cognizant, and t... which they bow.

...ery American should wake up to th... corrupting influence in the body p...ic—not only to the Catholic but to th... Protestant as well, who is just as s...thy in his grab for graft. This g...nment "is and is to be."

A Secular Government.

... spite of the Hannas, the Irelands, th... McKinleys, the Roosevelts, the M...ens, the Gibbons, the Rockefellers, t... Satolli's the Taft's the Fairbanks, a...ll the other prostituted consciences th... infest the politics and congresses a...r national capitol. It will never go b... to kingcraft and priestcraft, no m...er how insiduous they work to u...rmine it.

...e Catholic church, in order to main... the position of a world-power, ...be impregnable at its headq...ers.

Rome Tottering.

"A Trip to Rome," I told you of t... effect the great Freethought Con...g of 1904 would have in liberating t... people of Rome and Italy. I told y... of the great space given by the R...n papers of the proceedings of t... congress, and of how the reports o... Rome papers were copied all o... Italy. I told you of the effect t... would have in liberating the Italian co... people from the clutches of s...stition, and prophesied from that d... new life would be given to the f...ought propaganda, and the people w... assert themselves as never before, a... it has come to pass. A dispatch i... esterday's paper states that Pope ... feared to permit a public celeb...n in honor of his coronation, lest t... oly cardinals be insulted in the s... All over Italy there is an anti-c... crusade. Even Cardinal Merry ...lal Papal secretary of State, while r... in his carriage, was surrounded by ...of working men and hooted at, and t... their contempt for him.

...ts and broils are taking place on ...treets. The monks and priests are ... regarded as enemies of education ... progress. Reverence for them is ...y declining. The monks of one ...tery were cleaned out because of ...vile immoral practices. The church ...iscredited right at home, morally, ...ally and politically. The Pope, ...lf, is cartooned, wearing the ears ...ackass, and the papers spread out ... news stands all over Rome.

... illustrated Roman paper, recently ...o me, depicts the Pope dressed up ...pig fat lubberly boy. A peasant ... out in a grassy field has caught ...and thrown him across her knee ... spanking his pious posterior. ... the fence a group of Italian ...s are splitting themselves ...ng at the predicament of Papa ... The meaning of the picture is ...ven the Italian peasant woman is waking up, and is declaring her own freedom from the monstrous clutch that has kept her ignorant and degraded for centuries. Now, with all the antagonism and more, right at its headquarters, it appears strange that in its enlightened and progressive country this venomous old reptile should be petted as it is, and fed right out of the public crib.

Well, it is only a question of time till Rome makes herself so offensive here that she'll raise a great big rumpus—and Reason and Rome at last will clash. There will be a big war of words, and Rome will take a political back seat and keep it, as she is now having to do sitting on that ancient rock, which an old lying Jew whose first and last name was Pete, declared could not be prevailed against even by the gates of hell.

But alas! alas! It hath come to pass, that even woman sass, and spank the—Pope when he gets on the grass.

When Catholic reared people themselves, right at home, thus cartoon and defy the Pope, the ultimate end of Catholicism as a political force all over the world may be plainly seen. Remember the antagonism to the Pope in Italy is from those reared under his own care, and if any good Catholic should read this, before getting angry he should ask himself—What is wrong with the church, that Catholic reared people right in the holy city are arrayed against it? Don't go to damming infidels, for the fight there is a family fight.

Not only are the common people arrayed against the church, but also many of the clergy. Some are demanding that the priests be allowed to marry. Besides a great many authors among the priests as well as among the Catholic laity are demanding that the books they write shall not be condemned by the Index Purgatorius, but that every author shall first have the right of defending his book, and the privilege of appeal.

So very strong is this demand by Catholic authors, and so very powerful this liberal movement among Catholic clergy and laity, that the Pope and college of cardinals have just recently taken action to suppress it, by coming out in a syllabus of sixty-five articles, opposing every liberal and advanced proposition of the progressive party, and sticking close and fast to the ancient faith of the fathers.

Since Catholics themselves are fighting the church they should find no fault with liberals in telling about it. They are not only losing ground at home, but are losing all over the world except in England and America, and their growth here is largely a matter of immigration. It is only a question of time, till they will be falling out among themselves here as they are in Spain, France and Italy; but before this reaction takes place, they are going to make a powerful political stand, and give this country considerable trouble.

But the Christian superstition will never be able to get the world to go backward. The ultimate stand to be taken will be a union of all the Christian forces against reason and free-thought. This power must be met by brave determined men and women. There is much fighting ahead of us, and there will be heroic spirits rise up to lead our forces ,as there has always been, and the future is ours.

SOME BOOK REVIEWS

(By Dr. J. B. Wilson).

Book-reviewing is a profession all of itself. I have had no practice in this line, and this is not to be regarded even as an attempt. I call the attention of the Blade readers here to some books, because of their merits, their authors having no knowledge of my intent. Since books form the character of the age, and since books of Liberal and scientific character, should, in my opinion, be the basis of thought and progression, they should widely be made known. It is with pleasure therefore that I review the following books, compiled or written by men of mature reflection, and possessing minds of uncommon excellence.

Who reads them need not live on the marsh or in the mists. The slopes and the ridges invite him.

Views of Religion.

This book is a collection of short sayings on religion, by the eminent men and women of the world, from the remotest times down to the present. It includes every phase of learning, logic, wit and philosophy, the clergy of all religions occupying their share of space. The collection is compiled by Dr. Rufus K. Noyes, and published by L. K. Washburn, 50 Chambers street, Boston. It has 756 pages and is printed on the best paper. It is simply a bonanza mine of opinion. Over 3,000 persons are quoted, giving from one to thirty quotations from each. It has been a titanic job to gather all these quotations, and I congratulate Dr. Noyes upon his masterful effort. I wouldn't be without this book, for to me it is a constant delight to rummage through it. When I get brain-fagged and don't know what to do with myself, I pick it up and find pleasure and rest. Until reading it, I was not conscious of the wide-spread liberalism existing among the great names familiar to us, both of ancient and modern times. It is an eye-opener from beginning to end.

Blade readers will be interested in knowing that quite a number of its contributors are quoted from, I will give some of them.

(Continued on fonrth page)

WORLDS

CRISIS IS UPON US

Reform Must Begin In the Church and the Bible can Only be Saved by New Construction.

NONE CAN LOVE AND REVERE BIBLE GOD

(Contributed)

(Continued from last week.)

Faith is a confiding trust, which no person can have before he repents for his sins, i. e., ceases to confide and trust that sin will give more happiness than will a Christian life. We can not confide in both at the same time, in our sinful of disobedience and in a life of Christian obedience. We can not serve two masters in full at once. Belief is a dead faith made alive by works of repentance. Faith is like an anchor sure. "Faith towards our Lord Jesus Christ." Whatsoever is not of faith is sin." "Without faith it is impossible to please God." We walk by faith not by sight.' "By grace ye are saved through faith.' "Received the end of your faith the calvation of your souls." "Ask in faith nothing wavering." "Being justified by faith we have peace through our Lord Jesus Christ." Faith in God has wrought righteousness, subdued kingdoms, quenched the violence of fire, stopped the mouths of lions, put flight armies of aliens and healed the sick. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joseua and Elijah lived by faith.

Now, "the heavens (religiously) and earth (politically) are passing away," "As a vesture shalt thou fold them up and they shall be changed." "Wherefore we look for a new heaven (Christianity) and a new earth (republic) wherein dwell righteousness." "He that sat upon the throne said behold I make all things new." Oh ye of little faith. There are many of such little faith that they declare that Jesus is really unwilling and unable to destroy monarchical and despotic governments and in their stead to establish true and stable republics; that he is unable to build his one church on the Bible alone without the need of creed books, confessions and disciplines, and that Christ is never to become "head over all things to the church."

They manifest their unbelief by putting their hands (creeds) to help sustain the ark of the covenant as did Uzzah of old, and like him they fall dead in the presence of the God whom they do not trust.

Jesus said, "Ye shall know them by their fruits."—Matthew 6:16.

The church fathers lacked faith in Christ as an all-sufficient leader, able to preserve peace and fraternity among his followers, else they would not have established so many tests of fellowship; and the church leaders of the present still show a lack of loyalty and faith towards Jesus by prepetuating human standards of fellowship among the brethren and by rejecting the true gospel standards, viz.: "By their fruits ye shall know them."

This folly is largely responsible for the infidelity of times. Thomas Paine and Robert Ingersoll are direct products of the repulsive and unreasonable teachings of their religious associates.

Oh, that preachers had sufficient faith and trust that God was wise enough to plan the conversion of the world; that he established the church as he desired it to be, that he asks men to unite as Christians, not as theologians; that Christ was sent by his Father with all power to save the world; that the Bible is a sufficient rule of faith and practice; and that God truly loves men so as to save them finally with not one left to advocate the cause of sin; that true soul Christianity is a sufficient preparation for church membership and for a heavenly inheritance.

To turn back. "They that turn many to righteousness shine as the stars forever and ever." —Daniel 12: 3. "Repent and turn." "Repent ye therefore and be converted that your sins may be blotted out." "The conversion of the Gentiles caused great joy." —Acts. 15: 3. "The law of the

(Continued on Page 4)

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JAMES E. HUGHES ....Editor and Publisher

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Go right ahead.

* * * *

No need to be in a hurry.

* * * *

One second mis-spent is forever lost.

* * * *

Prayer and faith don't count for much in business.

* * * *

No man ever got a loan on the unctuosity of his amen.

* * * *

We are trying to squeeze the moans and groans out of human life put in by the Christian religion.

* * * *

It is a mighty poor Sabbath that could be desecrated by peddling hokey-pokey and pop-corn.

* * * *

Isn't it sad so many are bad when we could all be good if we only would.

* * * *

The Blade never dreamed that hell was so near until a Presbyterian preacher called at its office simply to find fault.

* * * *

However loud the self-made man may boast of his work he usually turns his son over to some college to make a man of him.

* * * *

When the orthodox Christian stands face to face with the world's sin and its shame he must have pleasant thoughts concerning god.

* * * *

When the Blade delivers its message of "glad tidings and great joy" it wants a fellow mortal to feel as if he drawn the capital prize in a lottery and not to treat the message as though it were a protested draft.

• • • •

The Christian faith is the bastard spawn of the imps of darkness and must perish with the coming of the dawn. There is now no valid reason for its existence and the law of social as well as of physical evolution makes it imperative that the useless and unfit should perish from the earth.

* * * *

If the Christian fanatics could but have their own way they would inaugurate a religious love feast by terrorizing and penalizing the unbeliever in the name of god, a loving Christ and the federal constitution. American citizenship can see the plan of salvation through a different telescope and Freethought will never be throttled.

* * * *

We care never a copper cent where a man or woman get their theology from so long as they refrain from trying to force it upon others. They may get it from the Pope or Dalai-Lama, from John Calvin or Joseph Smith it is all the same to us. What we object to is their persistent. effort to mix it with American politics.

* * * *

Give the clergy plenty of rope and if they have sufficient sense to tie a knot they will inevitably hang themselves, and the Blade will have a chance to attend the obsequies. One Lexington preacher is quoted as actually complaining that his Sunday collections are not large enough and the next time he got less. This, we take it, was a polite request to resign.

* * * *

If all the signs are correctly interpreted the religious and political worlds are in a condition bordering upon chaos, and it must not be forgotten that from "chaos" new worlds have come. The productive power of labor having been multiplied the workman continues at very death grips with the Wolf of Want. Men ask for bread and they are pointed to a bible. These produce unhealthy conditions for both preachers and politicans.

THE CHURCH AND LABOR DAY.

Few persons ever saw a pickpocket at work in a crowd.

As a rule pickpockets do not advertise their doings and announce, in advance, that they intend to pick a certain persons' pocket at a certain time.

Most of us have read about them and we have read of persons who have seen them, accidentally, of course, and by reasons thereof the theif has been detected, promptly arrested and punished.

In some respects the modern Christian Church occupies precisely the same attitude as the professional pickpocket. It is forever on the alert for some popular notion or fancy and once it strikes root in the public mind, becoming acceptable, the church pounces upon it like a hungry anaconda and surreptitiously steals it, claiming the project as her own and then seeks to utilize it by converting it to its own profits and advantage,

Not so very long ago the National Congress enacted a new law establishing what is known as "Labor Day" making it a legal holiday and designating it as a day upon which labor, that is organized labor, should celebrate. At first the church looked askance. It was fearful that the day would be marked and married by rowdyism and brawls. Labor was scarcely considered capable of conducting a national holiday and the church gave it small encouragement. In a little while Labor demonstrated the fact that it could hold and observe Labor Day with both decorum and decency and then it was that the church began to devise ways and means whereby it could steal the holiday and turn it into a profit for the church. Following up the design the church established, one year ago, in some of the larger cities, what was known as "Labor Day Sunday" which is so placed as to fall upon the Sunday immediately following Labor Day, upon which all the toilers are fondly expected to flock into the churches and listen to a dry sermon upon the orthordox heaven and the orthodox hell. Anxious to get all it can out of the celebration and eventually turn Labor Day unto Christian theology, Rev. Charles Stelzle, writing in the Herald and Presbyter of Cincinnati, urges the universal adoption of the plan by all churches and urges this by commenting upon what took place one year ago and says:

"Central labor-unions pass resolutions to attend church in a body. In many cases they met in their halls and marched in procession to the church. Preachers were invited to repeat the addresses to local unions. Invitations were received to come to the shops for noon-hour meetings. The fraternal delegate plan met with hearty indorsement by the labor men who, for the first time, heard about it. Special workingman ushers and special workingmen choirs assisted in the service. For the time some Christian workingmen came out in their shops as crurch-members as they invited their fellows to the 'labor-meeting' in their churches. Some ministers discovered the great opportunity they had been missing, in mingling with the men in the shops, the mines, and the mills. Many were invited to address Labor-day assemblies, when they spoke to thousands of workingmen and their families. Everywrere workingmen hailed with delight the statement that the Presbyterian Church has established a department of church and labor. render unto Caesar the things that were Caesar's.

Labor must understand that the day upon which it is authorized to celebrate by law was not established by or through the church. No minister appeared before Congress and urged the enactment of the law. All that the church had ever done for Labor was to preach the doctrines of "servants obey your masters "and the servants was to to But Labor Day acts in a way that enables the church to get in its work. It brings the laborers together in a body. They would not attend church. Just as Mahomet went to the mountains because the mountains would not go unto Mahomet, so the church took advantage of getting the laborers together and to carry on its propaganda among them established what it is pleased to call a Labor Day Sunday.

Will any laborer who attended any of these church meetings rise up state the particular benefit he has deprived from being there. Has it made his rounds of daily toil any easier? Has it reduced the number of working hours? Does it bring him increased wages? Has it made the relation with his employer any brighter or better? If it has done any of these things, one or any of them the laborer has profited to that extent But the real question is could not this have been accomplished without the church? If not why did not the church undertake the mission long ago? Labor may rest assured that the only consideration with the church in its present attitude toward labor is to wring a few dollars out of the laborers pocket for the [illegible] and edification of the preachers. The church may try to steal the glory of Labor Day, but it will never succeed. The church has never been the friend of the poor and the poor knows that too well. Labor is not to be blinded or bulldozed in these days, and the church, unable longer to terrify, now resorts to Fabian tactics in order to reap an advantage out of something it did not create and to which it remained indifferent until it percieved that it was destined to attain a success which the church itself was utterly unable to realize.

For the reasons here specified the church is likened unto a professional pickpocket. It works by stealth. It steals up unawares upon the unsuspecting victims of its nefarious plots and [illegible] unto itself the glories accomplished by others.

* * * *

TRAIN THE YOUTH FOR LIFE.

There is a constantly growing conviction among thoughtful people that it is all wrong to compel the parent to send children to school, and then, in the years while virtual control over the pupil is wrested from the parent, to teach the child so little that fits him for earnig a livlihood as he reaches a more mature age.

While no sensible person questions the value of that elementary instruction which lays a basis, not only broad enough for higher education, but also broad enough for an intelligent citizenship, there is a steadily increasing number who insist that the training which goes to fit one to earn his daily bread is not necessarilly a whit inferior, in its mental stimulus and value, to those studies which deal with more abstruse and purely academic matters.

It is essential that the child of poverty shall get the proper industrial training, the ability to earn its living and to contribute to the support of dependent kin. This much is essential to independence and stability of character. When, to the training that confers this, is added that proper fruit of the schools, a taste for the higher as against the lower, and a comprehension of the real joys that come to intelligence only, then we have before us a human achievement to be proud of. As matters now stand out, schools are turning out too many boys, either with ambitions that they cannot echieve for lack of industrial training, or without ambitions that must make their lack of a redeeming industrial training a factor in completing their pitiable plight.

Some of the leaders in education in the larger populated centers of the country have long discussed this subject and no little practical progress is evidenced in the newer features of their educational curricula. The discussion has brought enlightment into other portions of the country and many large towns and cities are so modifying their school course, as not to make it merely college preparatory, but, theoretically at least, a practical preparation for life and life's work. This may necessitate a modification of the elementary school course, but it is a step in the direction that public school education is bound to take.

What educateors have before them, as an urgent problem for the exercise of their keenst facultis, is how to give a child his elementary industrial training along with his mental cultivation, and not to spread the education too thin in either case. It is clear to all that the youth must be fitted to grapple with real life problems in any case, and under no circumstances be made to feel that his schooling is a sort of detached lever arrangement which may or may not vitally fit him into his daily life and work when school days have passed into a memory.

Allowing a child to follow a life of ease does not produce the best that is in him. Conflicts and contrary circumstances develop character better than ease and enjoyment. It is recorded that when Gladstone felt deeply the difficulties of unfavorable conditions, said that it was "the meeting and mastering of difficulties that made the best education" and cited the saying of Thucidides that all men "are very much alike, but he turns out best who has been educated in the sharpest school." A life of ease, free from responsibilities, disappointments, and even losses, lacks a right sense of value. The parent who makes more of laying up a fortune for the children than of laying the deep foundations for a useful life, is simply preparing a handicap for the child. It is in struggle that strength is achieved.

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PROFESSION VS. PRACTICE.

According to the New Testament it should be a glorious privilege to be persecuted for Christ's sake.

In practice the Christians prefers to put tre theological shoe on the other foot, and, instead of playing the part of the persecuted he prefers to be the persecutor and vent his pious wrath upon those of a different form of faith.

Christian theory is a vastly different proposition from Christian practice. Teaching charity, love and benevolence is cheaper and easier than putting them into practice. To this there are thousands who have suffered the pangs caused by Christian intolerance who can bear witness. Every community in the land can produce such victims of Christian malice, envy and hatred. These are among the first traits to be developed and put into operation after a Christian society, or church, has been organized. Boycotts are inaugurated, a system of spying is set up, the tongue of slander begins wagging, and at last the unsuspecting vistim finds what Christian love really means. Be a hypocrite. Profess to believe that which you know to be untrue, and you will pass current in the orthodox market. Be truthful and sincer. Assert your manhood. Declare that belief in pious hypocrisy is not for you, and you are branded as a social outcast, a pariah in the land of liberty and freedom. The whole Christian system is an elaborate fake, invented by cunning to entrap the simple.

Instead of praising honesty, the Christian world derides it if it is against their pretensions of faith. Instead of giving encouragement to high mentality and intelligent effort the whole Christian world condemns it unless it be directed toward the perpetuating truth they teach error and damn the truth before it is hardly uttered.

* * * *

VOTING ON GOD.

In a recent issue of the Blade there appeared a communication from one who styled himself a "Catholic Priest" who suggested that a vote be taken from the people of the United States as to their belief or disbelief in God for no other purpose than to measure the relative strength of the "god" or the "no god" parties. The Blade has no means of knowing whether its correspondent is actually a Romish Priest, but that is immaterial to the issue suggested. Being a priest would not alter the result and not being a priest would never change a fact.

Suppose a vote could be taken on such a question, and suppose the majority, aye, the big majority, voted in the affirmative, meaning thereby, that they did believe in the existence of god, what would that prove? It would not prove god's existence, as a fact, simply that a larger number of the persons voting preferred to believe than to disbelieve. The vote, if taken would not settle the issue. Neither would it be possible to get an accurate expression of the beliefs and disbeliefs of the people. Many a timid man or woman would be induced to vote for god instead of against him, not because they actually believed, but that they feared a social and public contumely were it known they had voted otherwise. Church congregations, very few of whom have any clear ideas on the subject, would naturally be driven to the polls and men of business, anxious to play upon the religious sentiments of the people, would also vote with the majority as a means of business, grace and favor.

On the other hand if a majority were shown to favor a belief in god it does not follow that the majority would be right. Majorities are not proof against error. For centuries those of the Christian faith were in a hopeless minority. Were the majority right then? If not why should the majority be right now? Force, fraud, persecution and inquisitorial horrors aided in the spread of Christianity. Truth needs no such reinforcement. Once in power it became the tyrant over the minority and those who refused to profess a belief in the faith were put to fire and sword. If there is a god and the Christian religion were a direct emanation from him, he ought to hide his head in eternal shame for ever introducing such a religion and causing its propaganda in that fashion. The associations of childhood, the power and influence of heredity and early training have much to do with the beliefs and disbeliefs of the race. It is a difficult matter to disassociate them from the mind. This is made manifest even by man Freethinkers who disbelieving in god, still cling to many of the church notions and formulas and strive, to a degree to inject them into Freethought organization.

The proposition is foolish in the extreme. If god is a fact a vote of the people is unnecessary to demonstrate it. If god is not a fact then were all the people to vote "yes" it would still remain the same.. To take such a vote would simply mean to draw a dividing line between intelligence and ignorance. Intelligent persons would either vote "no" or abstrin from voting altogether. Ignorance would be found on the side of god with a big "G." No further proof of this is needed than a reference to the communication written by the "Catholic Priest." The communication was published almost as it was written, the editor having to make a few changes in order to make it intelligible. If ignorance demands a god let that god be, but for our part we have no need for any god of any kind, character, or color whatsoever. Beliefs or disbeliefs do not make gods. Nor can they unmake what really is. Should the vote be taken as suggested we venture the assertion that "Catholic Priest." and his colaborers in vineyards of the Lord would be astonished at the number voting in the negative of the proposition.

* * * *

WHY PEACE MISSIONS FAIL.

Delegated peace conferences are not the only failures in this old world of ours.

Others methods of acquiring a permanent peace have met with similar results as that attending the Hague.

While the martial spirit is inculcated in the boy, made a part of his early training, as it were, men will continue to fight.

This latter fact has been given a practical demonstration through the recorded failure of Rabbi Levy, of New York, who has just returned from Germany whither he had been on a mission of peace. He was not sent as a delegate to represent any section or class of the American people. He went on his own hook and come back empty-handed. In other words, his peace mission failed. His appeal was made directly to the German manufacturers of toy weapons. It was put aside with a plain negative. He cannot blame the Deutsch. They assured him that they were simply obeying a positive law of supply and demand in furnishing toys that depict military life and military splendor. Just as soon as the demand for them ceases the manufacturers will comply with the Rabbi's request and stop the manufacture. Otherwise it is different. From this it would seem that the Rev. Mr. Levy might have remained at home and devoted his time to evangelizing the American small boy, for the German manufacturers assured him that the United States was the best market.

Suppose he had adopted the latter plan the Rabbi would have had a great chance. If there is any one bauble that pleases the American small boy more than another, it is a toy soldier, which, as the Rabbi explains, stir within him a martial spirit. Men, too, for that matter, are moved by similar impulses and it is all a matter of education, of training. When war drums throbs and tre trumepts shrill blast sounds the revielle of battle, the blood runs riot in the veins, the pulse is quickened and there is a mad scramble for the pomp and circumstance of war. As with men so it is with boys If the toy weapon may be used to maim, or destroy, so much the better, in the holder's opinion. This may deplorable, but it is true. The boy cares not a rap for a gun that does not shoot or a knife that will not whittle a stick. The American small boy, in so far as destructiveness goes, is a throwback to primeval man. It will take many genera-

tions of culture to revise him. Peace congresses may come and peace conferences may go, but the American small boy will still remain with one fist doubled up and one forefinger pointing to the chip on his shoulder.

No doubt there would be less bloodshed in the next generation if we could cultivate in him a taste for civilian dolls and gilt-edged books that tell him how the "good little boy" died and "went to heaven" before a wicked world had corrupted him. The average boy does not wish to die on such terms. When he gets a little older in years he is willing to die if you place a flag over him, arm him with a rifle and send him to the front while a band plays.

Now Rabbi Levy knows why his peace mission failed and he knows that all such peace missions will fail so long as man remains in his present environments. The emall boy will continue to like toy soldiers and he would not surrender one of them for a dozen wood or tin images showing the Hague Peace Conference in session.

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CANONIZATION OF MURDER.

Freethinkers have frequently urged that the foundations of militant Christianity were laid in blood, in human agony, suffering and torture, and that as a faith of religious pretensions, it has been the greatest enemy to civilization the world has ever known. In making such an assertion they are not far wrong. Beginning with the shedding of the blood of its man god as a professed means of vicarious atonement, the propaganda derived its greatest strength from the Roman Emperor, Constantine about the year 320. To the reign of this inhuman monster must be referred the actual beginning of those dark, dismal and heartbreaking times, known as the dark ages, which oppressed all Europe for a period of one thousand years. In reality it was the closing epoch of the Roman empire and the opening to power of the Greek. It was a transition from one form of religion and politics to another. It established the first real union between church and state and put a cruel and ambitious man on the throne of power.

Many Christians, ignorant of the real rise and growth of their religious system, ascribe to Constantine the most blessed and sacred memory. No other reason can be found for this feeling of adoration than that the priests combined to land him in the public mind, to paint him as a saint worthy their adoration and praise, and this policy being maintained by the fathers of the church throughout all the intervening centuries, it was an easy matter for latter day preachers to fall into the same blunder and teach it as a truth. Were but the truth to be told Christians would cease to honor the memory of such a wretch and their faith in the system propagated by him would undergo a severe strain. For a true description of tthe character of Constantine we quote the following, verbatim from John W. Draper's Intellectual Development of Europe. On page 279, Vol 1, he says:

"After Constantine had murdered his son, Crispus, his nephew Licinius, and had suffocated in a steam bath his wife Fausta, to whom he had been married twenty years, and was the mother of three of his sons, the public abhorrence of his crimes could be no longer concealed. A pasquinade, comparing his reign to that of Nero, was affixed to the palace gate. The guilty emperor, in the first burst of anger, was on the point of darkening the tragedy, if such a thing had been possible, by a massacre of the Roman populace who had thus isulted him."

Think of it! He whom the Christian church has canonized and now worships as a saint of immaculate virtue and purity, actually committed three deliberate murders by his own hand in order to enhance his political power, and in spite of his profession of Christianity, he refused, it is recorded, to be baptized, preferring to wait until he was at the near approach of death, when, he declared, he could better "atone for all his crimes at one time." Just as ecclesiastics have made their entire system hinge upon the alleged conversation of Constantine and the national establishment of Christianity in Rome, under him, so they must accept the guilty consequences of his crimes and, in the end, admit, that at the best, the Christian Church came into power through murder, bloodshed and violence. From all this it will be seen that the Christian church came to power through no so-called miraculous agency. Prior to the treachery of Constantine, the few Christian enthusiasts, who had assumed themselves to be the elect of god, were driven and hunted from pillar to post as creatures to be despised and unfit for the association of honorable men. When the change came and Rome became Christian, when the church ruled by an apostacy, liberty was turned to license and lust ran riot in the blood. Innumerable abuses arose. One controversy followed another. It was an age of conflict and doubt. Terror abounded and amid such scenes of riot and revolt, the Christian church was placed upon the pinnacle of power in Europe.

No Christian, if he be honest, can find glory or honor in such an origin for his church. The work of the priest has been to hide these truths from the people, to decry all histories dealing with them, to proscribe all attempts at investigation, to decry honest thought, to threaten with punishment dire all who questioned the truth of such tales as the church might see fit to give out, and, as a result, the devout believer knows so little of the history of his church that he is ready even today to defend the personal character of its founder and repeat a mass for the salvation of his soul. Instead of bringing light and peace into the world Constantine brought darkness and death. He was, in truth, the fulfillment of the declaration of its alleged Christ, that he had not come to "bring peace into the world, but a sword." Peace was, is now, and always will be, an unknown element wherever the Christian church can exercise the slightest power or authority. Its history affords ample proof of that fact. Its policy to rule or ruin has held the race back in every progressive move. Better for the race today had Christianity never been known.

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THE TRUTH OR FALSITY OF THE BIBLE.

The Blade has given publication to an article taken from the Post Dispatch, of St. Louis, evidently written by some amateur historian, a novice in the art of dealing with Bible literature, who, giving what purports to be a recent discovery of an ancient city of which mention is made in the Bible, asserts that it has obliterated the question mark as concerns the Bible and unerringly stamps its pages with truth.

The habit of such writers, if habit it may be termed, is to completely ignore the doctrinal portions of the Bible, the utterly impossible stories it relates, the creation, exodus, deluge, and other remarkable exents it alleges to have transpired at a certain or fixed time, and by the simple unearthing of the remnant of some town or building, a biblical name is conferred upon it and preposterous claims made in its behalf and upon them the assumption is made that the Bible, to that extent, must be true. This is not the real issue in regard to the inerrancy of the Bible. All critics will admit that in some instances the bible makes reference to places of actual existence, but in other instances its references are wholly without the slightest foundation in fact and consists of so much guess work upon the part of the writer. As a divinely inspired book the bible should be absolutely without error. It should be strictly accurate in matters of history, location, geography, geology, astronomy and in all branches of science. Many other instances are at hand wherein the Bible is too extravagant in its claims to be regarded as true, and upon examination is known to be false. The finding of one city, town, village, or buildings, does not touch the root of the question for it is a known fact that communities existed, towns and cities established, governments in vogue, long before the bible creation.

Suppose for the sake of the argument, that the city recently unearthed was once occupied by the Amorites. That does not prove the bible cosmogony to be true. It does not prove the bible creation to be true, nor does it prove that man came full grown by an almighty fiat. It does not prove one of the disputed facts or reveal any new proofs in their behalf. The only issue with the higher critics is concerning those doctrinal assumptions. At best the alleged discovery pertains to a matter of history and has nothing to do with the alleged episode in Eden. It has no bearing upon the mighty issues of life and death, the whence and the where of the race. It does not touch the doc-Christian world has nothing to gain by such meth-It does not affect the theology of the bible and can only refer to its geography.

Taking the article from any viewpoint it is but an effort to dodge real issues and having discovered a fact contort it to make it fit other supposed facts hitherto without proof or support. The Christian world has notring to gain by such methods. They demonstrate the utter weakness of the cause that has to depend upon them. They reveal the helplessness of the entire system and like a bass jumping at a fly they pounce upon every bit of gossip that has the slightest tendency to aid them in their work of enslaving the human mind.

No discovery has or can be made that will convince thinking people that the bible is not the merest fiction, made up of allegory and oriental imagery. No thinker pretends to believe all the bible records of the supposed doings of men and gods. Some of these records are childish and idiotic in the extreme. No god would countenance them, much less inspire them to be written and preserved. Races of men lived, died and faded from the world's history long before Adam is said to have been made from dust by the hand of an almighty creator. The American continent has furnished abiding places for such races, long since extinct, and it is no unreasonable presumption that the east furishes many examples of a similar character. India, Egypt and portions, of the African continent, under honest explorations, have made many startling revelations in this respect and there is no longer any doubt in the minds of the students of archeaology that the entire Christian system, including old and new testament, had its origin in ancient India.

The Christian world must furnish stronger and more convincing proofs before it will be able to silence the criticism that is now being launched against its dogmas and doctrines.

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Give the laborer justice and he wants no charity. Give the toiler his own and you may dispense with Rockefeller's magnificent monuments to his own sweet memory. Jessie James, and other marauders, were somewhat noted for their generosity, but they never pretended that the giving away of a small percentage of their swag transformed them from disreputable footpads into seraphs feathered with angel's wings.

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The church has no longer a divine message from on high. It is but a fashionable pulpiteering to minister to languid minds, to cultivate fads and flaunt fine feathers. Still lower in the scale comes baltant blackguardism by professional revivalists, who, with the ignorance of an ape united with the presumption of a book peddler, preach under the supervision of a personal devil who is up to date in all things.

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Blessed is the man who does not claim to be the only authorized land agent for the New Jerusalem.

MAN'S

GROWTH REQUIRED

Millions of Years to Bring Him to His Present State—The Lie Given Christian Chronology.

GREAT CHANGES COMING IN TH ECHURCH.

(By Ernest Haeckel.)

Under a Berlin date line the news agencies have scattered broadcast the following interestng colaboration of the principles given by the Great German scientists and philosopher. It is all the more remarkable that American newspapers of refute would give the article prominence at it sounds the death knell of the Christian religion.

Ernest Haeckel, philosopher, artist, zoologist, botanist student of the prime cause of all things, and called "the grand old man of Germany," says that his ancestors were apes. This ancestry, moreover, he says, extends to all mankind.

To follow this Darwinian belief, held by Haeckel, leads to the destruction of the basic belief of Christianity, but he combats the tneologist with logic, analytical and dissecting. And he dissects in a literal sense, for this man of science takes bone by bone, muscle by muscle of man and ape and compares their functions and similarity.

In opening his arguments of the great onthropological problem, Haeckel takes a fling at Christianity, which he declares has retarded anatomical investigation. The real Trinity, he declares, is truth, virtue and beauty—these are the foundation of his religion.

Haeckel, with the thoroughness that has characterized his work, whether sketching in the Argean Islands or studying flowers in Corsica, traces the man from the cells through the vertebrae to the quadrupeds.

"We are, after all," he says "quadrepeds with two pairs of legs."

Apes the Master Beast.

Analyazng the mammalia, Haeckel arrives at what he calls the "primates," the master beasts, the apes. "To this class of primates," he says, "belong the half apes, the real apes andd man. All three agree in many important particuliarities and the easily distinguished from all other mammalia. Their long legs, for instance, were used originally for climbing trees and hanging to trees. The hands and feet have five toes or fingers to assist in the same arboreal exercises, and these are protected by nails. The teeth, the build of the skull, the formation of the brain are all different from the rest of the mamalia. Man is a primate—an ape.

"Man has every characteristic of the genuine ape. Our desent has taken a million of years, but there it is at last. There is more difference between some of the anthropoid apes and the ourang than there is between the ourang and man! What's the use of mincing matters?" he asks. "Comparative anatomy presents to the unprejudiced investigator the ibprotant fact that the bodies of men and of the men-apes are not only in the highest degree alike, but are in all essentials the same. The same 200 bones in the same order and setting, the same 300 muscles, causing the same movements. The same hair covers the skin of both. The same group of gangliop cells in the brains of both. The same four-chambered heart. The same pumping of the blood. The same 32 teeth, ordered in the same fashion. The same spittle, liver and intestine glands producing the same process of digestion.

Apes as Singers.

"The sound made by some apes is" he said, "physiologically considered the forerunner of human speech. And among existing anthropods there is in an Indian variety which is even musical, singing in pure and melodious half-tones, and compassing an octave. The unprejudiced philologist has no longer any doubt that our highly developed language is simply the final link of the chain which had its beginning with the imperfect mouthings of our pliocene ape-ancestors."

Haeckel says that man should not be ashamed of the fact that in his family tree will be found limbs to which apes are hanging, but says, the great development rather should be a source of pride. And the German scientist sees still greater advancements, for he says "in another million years man will have risen as high above the man of today as we of today are above the pilocene man."

Hostile to Christianity.

Haeckel is uncompromising in his hostility to the traditional forms of Christianity, and in fact to all forms of revealed religion. This has brought to him honest hatred of the orthodox ecclesiastics. In one sweeping assertion, Haeckel makes his answer as follows:

"In the regions of tstronomy and geology, in the wide territories of chemistry and physics, no can be found any longer who speaks of a moral ordering of the world, or who believes any longer in a personal God, whose hand wisdom and intelligence have ordered all things."

Haeckel is a strong peace advocate and declares that the attitude of the powers is demonstrative of the hypocrisy of the loving world of Providence." He declares that the number of crimes, disasters and trend of present-day living show there is no moral ordering of the world.

If he were to accept any religion he would take up Mohammedanism, he says, because of the dignity of the service. This he compares to Christian word juggling and noisy music."

Church of the Future.

Haeckel sees a great change in the church of the future, "We will use some of the old customs. Christmas will be for us the winter soistice, the feast of St. John the summer soistice. Easter will be the resurrection of nature from its long sleep, Michaelmas tthe close of the summer. Sunday, the day of rest, will remain as such but instead of cultivating on that day some mystic faith, it will be a day for the spreading of knowledge. The churches will not be filled with the pictures of the saints and with crucifixes, they will be ornamented with artistic representations from the inexhaustible storehouses of nature. And in place of the high altar there will be a "Urania," which will show the movements of the Celestial bodies and at the same time the omnipotence of the eternal substance law.

Haeckel says his ambition now is to build a Darwinian museum to collect all that would tend to illustrate the doctrines of selection and evolution.

SOME BOOK REVIEWS

(Continued from Fourth Page.)

Prof. Lombroso.

"We find that there are fewer criminals where athiests abound, than where under similar couditions, Catholics and Protestants are in the majority.

* *

D. Israeli.

"Where knowledge ends, religion begins."

The Procession of the Planets.

By Franklin H. Heald, editor of Higher Science, is a book that every Liberal should study, not read. It is a book that will make the thinkers think. I have had it in my possession for six months, but never got time to read it until recently. Since there is nothing that excites the idea of grandeur, so much as the starry heavens, there can be no contemplation of thought associated with more of the wondrous and sublime. Astronomy therefore always makes delightful reading. Every one should study it. Know astronomy well and you can meet every argument of superstition. With this knowledge, there is no great necessity for more wisdom or information to confute, and utterly reduce to fragments the Ecclesiastical claims of creation. Astronomy solves the great problem, therefore a magazine based upon this study is a liberal necessity. Liberals are not as well posted on this science as they should be. I advise the reading and study of Heald's book. It gets right down to primary principles, so that a boy or adult beginner may grasp the subject, and get a comprehensive idea of the formation and reformation of worlds, their expansion contraction, relation to suns, moons, and final destiny. The book is original and unique, besides being well illustrated rich in information, and clear and fascinating in expression. It will tend to lead the mind to the contemplation of the beauty of the most wonderful canvas that nature spreads out before our wondering eyes.

What sight more entrancing than when golden day puts on his robes of night, and buttons his burning bosom with besilvered stars?

What sight so wonderful, as the blue depths of a midnight sky, full of silent suns, standing thick as dew-drops in the meadow fields of heaven?

What study so vast, as that of interpreting heaven's physiognomies—of contemplating infinite worlds, whose huge bulks, swinging in endless space, forever jewelling azure vaults in royal realms remote and keep their shining stations, far, far beyond our fancy's farthest flights?

Read Heald's book, if you would get in harmony with these big feelings, and know more of the monstrous worlds, that cross and recross each others paths, as they wheel and spin between you and infinity.

Persistent Superstition.

In the title of a book which will soon appear from the pen of Dr. T. J. Bowles, with whose force, profound thought, and eloquence, the readers of the Blade are familiar. Dr. Bowles is now contributing fifty articles on this subject, in his leading home paper, The Muncie Star which has a daily circulation of 50,000. They have attracted such notice at his home, that the demand has grown that they be published in book-form, which certainly marks the progress of the times.

For fifty years Dr. Bowles has kept the flag of Freethought flying in Muncie. He has made his share of sacrifices, but through it all, maintained a manhood and character and influence which has ever commanded the respect not only of the people, but of the press as well. It is the crowning glory of his career, that the press of his own city should give him space for the publication of his radical views; and the readers of the Blade know with what a Phil Sheridan charge he goes into the fight. I am sure they will all want this book. The Doctor has requested that I write an introduction for it, and I certainly will be proud to do so.

The Future Life.

The Future Life is the title of a book just out, and published by its author, Singleton Waters Davis, editor of the Humanitarian Review, Los Angeles. This book has appeared in serial form in the Review.

In my opinion it takes rank with the best thought of the times on the subject and Mr. Davis has made a name and fame for himself in the thinking world. Every conceivable phase of this mysterious subject, from Athiesm on down through Deism, Agnosticism, Christianity, Spiritualism, Psychic Research, even to the latest claim of "weighing the soul" is treated in the clearest scientific manner. My impression on reading it was, that all that is known, on this subject up to date is told here. It is a fortification behind which the thinker may feel himself secure, and I look for a large sale of this very exceptional book, the product of a mature and exceptionally fine analytical mind.

The Philosophy of Ingersoll.

Ingersoll's brain was a storehouse of pyrotechnics, forever going off in the gallery of imagery, and bursting into a myriad brilliantly variegated stars.

Most of those brilliant pyrotechnics have been compiled into a book, with the above title by Vere Goldthwaite, and published by Paul Elder & Co., New York. The book itself is the very best production of the book-makers art, and a fitting cover for the jewelled thoughts within.

Our old friend, and Liberal war-horse, N. F. Griswold of Meriden, Connecticut, has distributed several hundred of this book among libraries. It is especially adapted to libraries, as Christians will be more inclined to read the quoted thought of Ingersoll, than his iconoclastic lectures, and many therefore will be led to a better knowledge of the man, and to think along liberal lines. This book is a gem of purest ray severe.

Blade.

The Blade is doing finely, and is better than ever. New and brilliant contributors are giving it new life. It is not quite so racy as it used to be, and I miss the letters of friends, but the space perhaps is better utilized with solid arguments. It lacks the cusswords and slang the Old Man and I used to indulge in, and is certainly more decent and respectable, if not so sulphurous and spicy, as when he and I cut such a wide swath in its columns. The principal object should be a paper, less for the entertainment of freethinkers, and more for the winning and conversion of Christians, and this, the Blade's brilliant editor is giving us. I hope Liberals will hold fast to it and give it their enthusiastic support.

I haven't time to write for it,much, and regret that I have to pass by so many good things that are news of the greatest importance to Liberals, and which should be brought out. The trend towards Liberalism is simply phenomphenomenal. The Socialist movement, today in the interest of what is called "common humanity," is doing more to advance the cause of freethought than all else combined. Their ranks are filling while that of the church is thinning. While it will never realize half of its ideals, it is going to change the government of mankind all over the world. Watch it.

To many friends who write us asking to hear from us in the Blade, will say that my interest is as good as ever, but that the little time I have to spare must be given to my book of verse, if I ever get it out. I have had much sickness in my family, been seriously threatened myself, and in some other ways hampered and discouraged, but when in good condition, you may always expect to find me in the fight.

Must Have the Blade.

James E. Hughes:

I am located here for a short time longer, about two weeks more, So I will send you fifty centy for back numbers of the Blade, commencing with the first issue of April 1907, up to the present issue on receipt of this letter I am very anxious to know what is going on in the Freethought world and the Blade will inform me.

I expect to start for the National Park in about two weeks will go through with teams and camp out, we expect to be gone a month.

I have been in sight of the mountains all summer, only about ten miles away, plenty snow up there yet.

If there is any of that fifty cents cents left keep it for I will be sending for more Blades sometime.

Very respectfully,

J. M. Austin.

From a Well Wisher

James E. Hughes:

I see by my paper that I just got this week, Dated June 2, 1907, a article headed "Won, An Important Case," and also that it may be published in book form. Bro. Henry Kembel, was in this p. m. and wished me to send you 50c for him and to say to you that he had a stroke of Paralisis, and could not write, so got me to write for him. He wants ont of the Books and when ready will send enough more to pay for it, and I also send 50c for same purpose, hope it will be put in book form Bro. Kembel thinks everything of the B. G. B., and he reads lot for he is alone most of the time as his wife died this spring, and left him and one son and he is mighty dry, most of the time, but it won't last long as he is 80 I think. A little line from you would cheer him up greatly, as he thinks you are just all O. K.

Hoping the Booklet will be published, I remain yours truly without a struggle,

L. C. HOXSIE.

WORLD'S

(Continued From Page One.)

Lord is perfect, converting the soul." —Psalms 19:9. "For the heart of the people is waxed gross, and their ears are dull of hearing and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts and should be converted, and I should heal them.' "Except ye be converted and become as litle children, ye shall not enter into the kingdom of heaven.' —Matthew 18:3. "Then will I teach transgressors thy ways, and sinners shall be converted into thee." "Joy in heaven over one sinner converted," turned back, to the church. No, we have no church. It is the Lord's church. Oh, that the preachers, bishops, cardinals and pope could turn back to God and his son Jesus Christ and be converted from men's creeds to the only Christ,—and be converted from men's names to the name by which the Lord calls all his children, "Christians," and he converted from men given names for the assembly to the Bible name, "The Church" at Rome, Corinth, etc., and be converted from, ceremonies, dogmas and doctrines names not in the Bible, to obey what the bible says in plain words, and be converted from trusting in numbers to trust in God only; and be converted from joining men's churches to joining the Lord only; and be converted from organizing sects and denominationsto help the Lord build his one church; and become united to convert the world to Christianity in the soul—instead of trying to unite on any man's head—religion, or creed, confessions or discipline other than the Bible; and be converted to recognie the fruits of the spirit as the only tests of Christian and church fellowship.

Armenian massacres and Chinese Boxers' slaughtering ot missionaries and their converts will continue until England and America are converted from trying to build a hundred religions of men on one bible. Even the heathen know that the all-wise God of love and good-will to men has 'not taught or sent missionaries to establish twenty or a hundred different contending religions on the one Bible which he has given us. And they will continue to drive us out or slaughter us until we go only in the one name of Jesus Christ. Let English and American religionists haste to be converted to Christ's test of fellowship; "ye shall know them (and fellowship them) by their fruits,' love, joy, peace, etc., and cease to make head-theology the test of fellowship, nowhere enjoined in the Bible. Let missionary societies send only Christianity as stated in Bible words , let them speak the same things, words, that the Holy Ghost, speaketh. Until missionary societiess are thus converted it is worse than use less to send missionaries to be massacred. Oh, God, we pray thee, convert England and America from men's head religions to Christianity in the soul sa that the world can be converted!

1. The proper candidate for Baptism is that intelligent disciples who is gladly willing to confess his faith in Christ as his only Lord and Savior. "Repent and be baptized." "He that believeth and is baptized." Infants can not believe or repent. "Brother Saul the Lord hath sent me, that thou mightest receive thy sights and be fiilled with holy Ghost;,' and he "received sight forthwith and arose and was baptized."—Acts 9: 17, 18.

"Why tarriest thou, arise and be baptized."

"Can any man forbid water, that these should not be baptized which have received the holy ghost as well as we?" Acts 10: 47.

"If thou believest with all thy heart (affections) thou mayest."—Acts 8: 37.

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."—Matthew 3: 7, 8.

"The love of God shed abroad in our hearts by the holy ghost given us."—Romans 5: 5. "Born again"—"a new cerature in Christ."

"Know ye not that so many of us were baptized into (vix., unto, on to, in recognition of) Christ were baptized into (respect to) his death."

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life."—Romans 6: 3, 4.

2. The proper administratior in baptism is he who has been called of God and sent to preach and to baptize. "The love of Christ constraineth." "We are your servants for Jesus saks." "Whatsoever he does doing it for the Lord." "Full of faith and the Holy Ghost." If he has no faith in baptism, "whatsoever is not of faith is sin." It is not the unconverted that you had a blinding sunstroke as sheriff, judge of court, governor or president that is authorized to baptize, but only the called and ordained minister of Christ.

3. The ceremony. "In the name (by the authority of the Father, Son and Holy Ghost," baptizing them not in our human names or in the name or authority of our church or our demonination, nor baptizing in the name of Christ. The commission does not say into the name; minister can not baptize into the name. "God places the members in the body as fit hath pleased him. "God giveth the increase" into "a spiritual body, a holy priesthood," "a spiritual building."

4. The true mode of Baptism. Volumes have been written to no profit in regard to the interpretation of the Greek preposition, eis, variously translated in King James' version as in, into, etc.

Rather read the narratives of baptismal scenes and see what the scriptures say as to where they were, and as to what mode was practiced. Each narrative does not say where they went to baptize(or where they were, nor what they did to baptize; but whereever it is stated where they went or came to it was where there was much water, as "in Enon near Salem for there was much' water there." John was baptizing the people in the river Jordan when Jesus came to him and was baptized, and went up "straightway out of the water;" not out of the valley of Jordan; nor a brook—Jordan, not out of Jordan river bed, but out of the water, and "the heavens were opened and a voice from heaven spoke," not disapproving or displeased but "well pleased" in this mode. Matthew 3: 16,17. Philip and the eunuch came to a certain water between Jerusalem and Gaze. See on your map three rivers between Jerusalem and Gaza; all empty into the Mediterranean Sea, but rise in the mountains of Judea. "They went down both into the water, both Philip and the eunuch; and he baptized him. —Acts 8; 38.

Again, "they spake unto him (the jailer) the word of the Lord and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them." —Acts 16: 33, 34. They had gone out of the house for baptism, else they could not have returned for refreshment.

"Then answered Peter, can any man forbid water, that these should not be baptized, which have receiveo the Holy Ghost as well as we?" —Acts 10: 46, 47. Did this question refer to a refusal to bring in water to baptize by sprinkling or pouring water on them? No; it does not say bring in water. There is no instance recorded in the Bible that John, Christ or any of his apostles or followers ever poured or sprinkled water on any one for baptism until over 250 years after Christ ascended to heaven. Wherever it is stated what was done for baptism while they were in the water, it says, "we are buried with him by baptism," "buried in baptism," 'bodies washed," "planted in the likeness of his death," etc. Jesus said follow me i. e., do as I do. He was baptized in the river Jordan but once, and in but one mode. Hence there is bue one mode authorized by Christ or his apostles. Let those who change the ordinances, saying a drop is as good as an ocean, try only a drop when ever thristy, or to wash their faces or bodies. Why quibble and follow men, instead of following Christ?

Baptism is not sprinkling; neither is sprinkling called baptism anywhere in the New Testament or by any classic writer of that period.

5. The object of baptism. For what purpose are we baptized? Do you say it does not make a person any beter? It is a plain command all admit therefore by obeying it a person is more obedient and better than not to obey and persist in obedience. Is disobedience sin? Yes. So obedience is baptism is an "answer to a good conscience toward God," and saves us from the sin of disobedience. We are baptized to obey God's command and follow Christs example. "Saul, why tarriest thou, be baptized and wash ayaw thy sins." I imagine Saul said, Brother Ananais, I have been repenting and praying three days and nights. Christ "suffered and rose from the dead that repentance and remission of sins might be preached," and you called be Brother Saul as you came in here, you have prayed for me that I might receive my sight and receive my sight and be filled with the Holy Ghost. You said the Lord sent you, "that I might receive my sight and be filled with the Holy Ghost." In answer to your prayer the scales have fallen from my eyes, and I am so happy, so filled with joy and a holy love of good and hatred of my sins, which are out of my heart, that I feel the witness in me that for repentance God has forginen me. Where in may my sins be washed away, from the outside of my body. Ananias, Oh, no; the citizens of Damascus heard you were coming into the city which scared you so much that you have neither eaten nor slept for three days and nights. It was a close call; but they do not know what you heard the Lord say; they do not know of your repentance and conversion from the life of persecuting the Christians unto becoming a Christian yourself. Your record is a terrible record of holding the clothes of the men that stoned Stephen to death and your trips to strange foreign cities binding men and women and bringing them to Jerusalem to be punished and perhaps killed for being follower by Christ. Why tarry, be baptized? Then they will say: See there is Saul being baptized. Has he gone over to these Christians? Yes, he has. Well, for what is he being plunged under the water such a simple thing for a man as well educted as he?

Why, he wants to prove to you that he is in earnest, and wants you to let his former life of sinful persecution be washed away from your memories. Let bygones be bygones. Forgive him his past sins, and by being baptized he covenant to walk in newness of life. And he did walk in a new life and a new name. The great apostle, Paul, counted all things loss that he migh gain eternal life. God pardons sins for repentance; men pardon our sins when they see us baptized and walk in newness of life. Jesus was known as a carpenter befor his baptism. After baptism he was known as the son of God. Baptism announces that we are in, and that we will live, a new life.

There are forty passages in the New Testament promising pardon or sins, justification or salvation without (i.e., before) baptism in water—1, a baptism of the inner man, the soul; 2, in belief; 3, repentance and 4 faith.

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Romans 5: 5. By our "heavenly Father (who) giveth the Holy Spirit to them that ask him.' "Every one that asketn receiveth, he that asketh findeth."

There is no Bible command to sprinkle, pour or immerse adults, or infants, and to pray "O Lord, that this child may be delivered from thy wrath caused by Adam's sin.

"That repentance and remission of sins should be preached in his name among all nations."—Luke 24: 41.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: * * * born not of * * * the will of man, but of God."—John 1: 12, 13.

"Whosoever believeth in him shall not perish, but have everlasting life." —John 3: 16.

""They that have done good unto resurrection of life."—John 5. 29.

"That they also might be sanctified through the truth."—John 17: 19.

"It shall come to pass that whosoever shall call on the name of the Lord shall be saved."—Acts 2: 21.

"Be baptized (overwhelmed) in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost (not pardon.)" Acts 2: 38.

"Love of God."—See Romans 5: 5.

"Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3: 19.

"A savior for to give repentance to Israel, and forgiveness of sins."—Acts 5: 31.

"Receive thy sight and be filled with the Holy Ghost (before baptism.)' —Acts 9: 17.

"In every nation he that feareth him and worketh righteousness is accepted with him." —Acts 10: 35.

"To him gave all the prophets witness that throught his name whosoever believeth in him shall receive remission of sins." —Acts 10: 43.

"Be baptized which have received the Holy Ghost as well as we (received the Holy Ghost before baptism.")—Acts 10: 47.

"Through this man is preached unto you the forgiveness of sin; and by him all that believe are justified from all things."—Acts 13: 38, 39.

"And put no difference between us and them, purifying their hearts by faith." —Acts 15: 9.

"I kept back nothing; * * * taught you publicly and from house to house; * * * repentance toward God and faith toward our Lord Jesus Christ.'—Acts 21: 20.

"Receive forgiveness of sins * * * by faith that is in me."—Acts 26: 18.

"See with eyes and hear with ears and understand with hearts, and should be converted, and I should heal them."—Acts 28, 27.

"Through faith in his blood to declare his righteousness for the remission of sins that are past."—Romans 3: 25.

"That he might be just and the justifier of him that believeth in Jesus."—Romans 3: 26.

"By what law of works? Nay, but by the law of faith."—Romans 3: 27.

"God imparteth righteousness without works."—Romans 4: 6. in the gall of bitterness and in the bonds of iniquity.

"Therefore, being justified by faith, we have peace through our Lord Jesus Christ."—Romans:5 1.

"Being now justified by his blood, we shall be saved from wrath through him."—Romans 8: 9.

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8: 2.

"As many as are led by the spirit of God, they are the sons of God."—Romans 8: 14.

"The spirit itself beareth wit with our spirit that we are the children of God." —Romans 8: 16.

"We are saved by hope."—Romans 8: 24.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Romans 10: 9.

"For with the heart man believeth unto righteousness; and with the mouth confess is made unto salvation. —Romans 10: 10.

"For whosoever shall call upon the name of the Lord shall be saved."—Romans 10: 13.

"Ye are justified in the name of the Lord Jesus, and by the spirit of our God."—1 Corinthians 6: 11.

"For by one Spirit are we all baptized into one body."—1 Corinthians 12: 13.

"If any man be in Christ he is a new creature; old things are passed away; behold all things are become new."—11 Corinthians 5: 17.

"Ye are the children of God by faith in Jesus Christ."—Balatians 3: 26.

"For all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself."—Galatians 5: 14.

"In whom we have redemption through his blood, the forgiveness of sins."—Ephesians 1: 7.

"In whom also after that ye believed ye were sealed with that holy spirit of promise, which is the earnest of our inheritance."—Ephesians 1 13.

"By grace are ye saved through faith, and that not of yourselves: it is the gift of God."—Ephesians 2: 8.

"For through him we both have access by one Spirit unto the Father." —Ephesians 2: 18.

"Builded together for an habitation of God through the Spirit."—Ephesians 2: 22.

6. An outer sign of inner grace. Baptism is "for an outward sign of an inward work of grace," often spoken of as "the new birth," "born of the spirit," "a new creture," etc. In conversation with Nicodemus, Jesus said, "Except a man be born of water, and of the spirit, he can not enter into the kingdom of God."—John 3: 5. Only two births are mentioned in all this talk. Was one baptism? Not at all! Read the next verse: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

7. Baptsm is not for procuring remission. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. And ye shall receive the gift of the Holy Ghost." Repentence here is the procuring act, and baptism is the seal or or acknowledgment of the same. Pardon of sins comes not by baptism in water, but in an overwhelming faith in the name of "the son of God." There is no command in the Bible that we be baptized in water to get God to pardon our sins; no instance nor promise that baptism in water ever did or ever will procure God's pardon of sin. Baptism in water washes our sins away from men's remembering them against us if we live a new,, a Christ-like life. In a human figure, the soul is married unto Christ in the act of repentance, while baptism is the public certificate there of. Of necessity, the fact of having one's sins remitted by Christ's saving grace must exist before that fact can be acknowledged by a confession of the mouth or by the symbolic act of baptism. On Pentecost, Peter spoke freely, while the tongues of fire sat upon the disciples. He proved they had "with wicked hands crucified the son of God." They cried, "But what shall we do?" Peter said that they should repent of their sin and be baptized (overwhelmed) in the name of Jesus Christ; i. e., in the fact and faith that he was the son of God whom they had wickedly slain, and this caused them to remit the sin of unbelief. Read all that powerful sermon of Peter, and hear the tongues of firey words, truth and love. Hear the apostles speak in all languages, so the multitude from every nation under heaven (by delegates present) could go to their own country and testify to the death, burial, resurrection and ascension of Christ, the son of God; and how the Holy Ghost, in a flame of fire (love,) spoke through his apostles, the fulfillment of prophecies. In his name, through faith in his name, they were baptized, i, e, everwhelmed, and remtted (quit) their sins. Simon Magus was baptized in water before being baptized in soul with a holy spirit overwhelming, and was told to repent, for he was yet out works."—Romans 4: 6.

bonds of iniquity.

There is "one baptism," in two halves;—baptism of the inner, immaterial soul in repntance, faith, and love of God; baptism of the material or outer man in the material water Inner baptism without the outer baptism is half a baptism. outer baptism without the inner baptiem s half a baptism. One baptism is a dual baptism, for the dual man.

To be continued.)

SOME BOOK REVIEWS

(Continued from first page.)

C. C. Moore.

"The story of Genesis shows that it was not the original purpose of God to make women."

The story about snakes and fish in the Bible is difficult of acceptance by the unregenerate mind, as is generally true of snake and fish stories to this day."

"Elijah and the virgin Mary took off their clothes before they ascended to heaven, but Jesus went to heaven with his clothes on, unless he left them in a cloud."

"In Rome every one is not dead-stuck on Popery by a long jump."

"One hundred picked Mohammedan soldiers stood around the tomb of Jesus Christ to keep the Christians from fighting over the grave of the Prince of Peace."

"It seems strange that neither the New Testament nor any body else knows anything of what became of the Virgin Mary."

"I saw Adam's grave and felt indignant, as a woman's rights man, that Eve was not buried at his side."

* *

Josephine K. Henry.

"I do not go to church because the Bible calls men the sons of God, and the women the daughters of men, and classes women with goods and chattels, and even with the ox and the ass."

"No institution of modern civilization is so unjust to woman as the Christian church."

"They (clergymen) quiet the questionings of their female flocks, by telling them, that women who question are breaking God's law."

* * *

Harriet M. Closz.

"Time is now relieving us from the grip of the priesthood, and its peculiar teaching."

* *

D. Webster Groh.

"Prove the existence of fairies, witches, ghosts or gods!"

* *

Miss Lou Lawrence.

The God of Bible fiction is the God who tortured his best friend to prove his loyalty."

* *

Channing Severance.

"The trinity of names which will stand highest in history are Voltaire, Paine and Ingersoll."

* *

Otto Wettstein.

"It requires but a school-boy's discernment to discover that God does not exist. His non-existence is self-evident."

"When Athiesm pays better than theism, theism will fail."

"Because nature is here and universal a God cannot be here and universally present also."

"The higher we evolve in religion, the less religious we become."

"Life is a chemical process. Certain combinations of chemical elements in weather will produce water, fire, poison, dynamite; others protoplasm, mice and men."

"Do you believe we will die like a brute? I am asked; Are we not born like a brute?"

"This is sufficient to show the character of the quotations. Other liberal quoted writers familiar to you are Judge Ladd, Judge Waite, Prof. Wakeman, E. C. Walker, L. K. Washburn, J. D. Shaw, S. W. Davis, B F. Underwood, D K. Tenny, J. M. Wheeler, Spencer Ellis, Elmina D. Slenker, Susan Wixon, J. M. Peebles, M. M. Mangasarian, John Maddox, H. W. Mabie, John E. Remsburg, Peter Eckler, Dr. John Roberts, Clarence Darrow, Matilda J. Gage, Eliza Mowry Bliven, myself and others. The modern day Liberals of England and other countries, as well are gleaned from.

Some odd quotations culled at random will give an idea of the versatility of this book, and the kind of reading you will see all through its 756 pages.

Geronimo.

"My people need me in this world more than the Christian God needs me in some other world."

* *

King Alfonso.

'Sensible men no longer believe in miracles; they were invented by the priests to humbug the peasants."

* *

Stockton.

There was an old monk of Siberia
Whose life grew drearier and drearier,
Till he broke from his cell
With a hell of a yell
And eloped with the Mother Superior.

Marquis Ito.

"I look upon religion as a thing wholly unnecessary to the life of a people.

* *

Mark Twain.

"Look at Adam! What have we done for Adam? What has Adam done for us? Everything. He gave us life, he gave us death, he gave us heaven, he gave us hell."

* *

Toan Chen.

"Americans spent $200,000,000 annually in propitiating their gods and devils. China does the same thing as effectively for five times the population for less than half the sum."

* *

Bret Hart.

"The creator who would put a cancer in a believer's stomach is above being interfered with by prayers.

* *

P. T. Barnum.

"The orthodox faith has painted God as so revengeful a being that you could hardly distinguish the difference between God and the devil."

Goethe.

"The four things I hate most are garlic, onions, bugs and the cross."

Lemuel K. Washburn.

Holy family! What a family to boast of! The father who was not a husband left the woman before she was a mother, and has not been seen since."

* *

Walt Whitman.

"Animals do not make me sick discussing their duty to God."

* *

Senator Bailey.

"For my part I don't have much faith in a doctrine that does not get a revelation commanding a change of conduct, until there is a statute compelling it."

* *

Edgar Allen Poe.

"No man who ever lived knew anything about the hereafter. All religion is simply envolved out of chicanery, fear, greed imagination and poetry.

* *

(Continued on Page Three)

Snow-Wilkinson Debate.

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